The Way to Promotion.

OR, THE

Young Man's Guide TO PREFERMENT;

Either by the

Miniſtry,	Trade,
Civil or Common Law,	Navigation,
Phyſick,	Husbandry,
Court,	Soldiery.

In a Dialogue betwixt a *Lawyer* and a *Country-Gentleman.*

Together with ſome Directions how Young Maidens may come to Preferment, and get good Husbands.

LONDON,

Printed for *Francis Haley*, and ſold by moſt Bookſellers. 1682.

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TO THE READER.

READER,

IF *You be one that hath Children, and desire to breed them so as they may attain to Preferment in the World, and consequently gain great Riches, Honour, &c. this little Book cannot but be*

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very acceptable to you: for it lays open to you the Ways, Means, and Methods which you are to make use of to accomplish the same, in a plain, easie, and familiar manner, by way of Dialogue between a Lawyer *and a* Country-Gentleman.

Secondly, If you have no Children, yet it is probable you have some poor Relations, whom you would willingly see promoted either in Church or State, and would willingly be at a little Trouble and Charge to effect

effect the same: Here you have a Pilot to direct you. So that this little Book cannot but be acceptable to you likewise.

Thirdly, This little Book cannot but be acceptable to the Generous Youth of this Nation, (to whom it is chiefly intended, as a Guide to their Preferment) when they shall see the several Steps by which they are to rise, so plainly laid before them.

How will it make the Ingenious Youth, whose In-

clinations carry him on to arrive at Preferment by the Miniſtry, *to take all the Pains imaginable in that Study, when he ſees the ways to Preferment ſo eaſie to Men that are Excellent in that Function?*

How will it make them who deſign the Study either of the Civil *or* Common Law, *to take all pains imaginable in thoſe Studies, when they ſee the many and great Preferments that are for ſuch as are Excellent in either of them?*

How

How will it make him who deſigns the Study of Phyſick, *to become Excellent in that Art, when he finds the great Preferments that are ſtill conferr'd on thoſe that are Worthy and Learned in that Myſtery.*

How will it make him who deſigns to be a Courtier, *to uſe all means to qualifie himſelf for the ſame, when he ſhall ſee what great Preferments are conferr'd on thoſe who are fitly qualified for the ſame?*

How will it make him

who designs to be a Tradesman, *to be diligent and careful in the same, when he shall see what great Estates are gained by such as are diligent and careful in their Vocations, and that he may in time come to the Preferment of being Lord Mayor of* London?

How will it make him who designs to be a Navigator, *to endeavour all he can to become skilful and expert in that Art, in hopes one day of being a Captain?*

How will it make him

who

who deſigns to be a Husbandman, *to become diligent and careful in that Employ, when he hath in this Book ſuch plain Directions how he may arrive at Preferment, and get a good Eſtate, by that Art and Myſtery?*

How will it make him who deſigns to be a Soldier, *to uſe the beſt means he can to qualifie him for that Imploy, in hopes one day to be a Captain or a Colonel, and it may be a General?*

Fourthly, This Book can-

not but be acceptable to young Maidens; *for it directs them how they may get good Husbands: And I do believe there is nothing more acceptable to them than that.*

Thus you see this Book will be acceptable to almost all sorts of Persons: I hope it will prove as useful and profitable to them, as it is intended by the Author. And so farewell.

THE

R. Hustler 1697

THE INTRODUCTION.

Gentlemen,

IN order to your Preferment, I shall give you a Word or two by way of Introduction, before you proceed to the following *Dialogue*.

First, It will be necessary that you be capable of a *good Wit*; and that is obtained

tained either by *Art* or by *Experience.* And that it may be such as may answer your Desires, it must of necessity be conjoyned with the Natural, *viz.* That the Faculty of Understanding most predominant in you, be proper for the Art whereunto you will address and betake your selves.

Secondly, Of *Arts and Sciences*, some have more need of *Understanding* than others; some of a nimble *Imagination*, and others prin-

principally want *Memory.*

Thirdly, *School-Divinity*, the *Theory of Physick*, *Dialect of Natural and Moral Philosophy*, and the *Practice of Law*, which is to Consult and Judge; all these have need of an excellent *Understanding.*

Fourthly, To learn *Languages*, the *Theory of Law*, *Positive Divinity*, *Cosmography*, and *Arithmetick*, you must strive to excel in a ripe and happy *Memory.*

Fifthly, As for *Imagination*, all that consists in

Form,

Form, Neatneſs, Propriety, Correſpondence, Proportion, Harmony, and Order, depend thereon; and conſequently, *Poeſie*, *Eloquence*, *Muſick*, the *Mathematicks*, *Aſtrologie*, *Phyſick*, *Politie*, the Art *Military*, *Painting*, *Mechanick Trades*, with *Architecture* and *Commerce*; and all theſe in ſeveral manners and degrees, which are beſt known according to every Profeſſion, hath more or leſs need either of *Underſtanding* or *Memory*.

Sixthly,

Sixthly, *Experience* chiefly consists in remembring of Examples, or of that which we have formerly seen, done, or understood. It hath need of Imagination, but chiefly of Memory. Now if you will hence draw any Consequence, and so please your selves with Choice and Judgment, you have allways more need of Understanding than of any other Faculty.

Now because our Defects are far more than our

our Perfections, which we can obtain either through Nature or Induſtry, I ſhall briefly ſhew you the Reaſons of this Incapacity or Weakneſs of Wit, which proceeds either from *Nature* or *Ignorance*. From Nature, if the temper of the Brain be contrary, or unfit to the operation of the Faculties of Wit, or that it ingender ſome diſorder in their Functions.

1. The Brain that is either too hot or too cold begets inconſtancy in Opinions:

pinions: but in the laſt, the motion thereof is ſlow, and the Wit dull in her Underſtanding and Conceits, and always accompanied by Fear and Inconſtancy in theſe ſorts of Wits; without execution very often diſſolves into Irreſolution, ſtill reliſhing and finding that Counſel beſt, when the time of its Execution is paſt, and conſequently too late to be remedied. Inconſtancy that cometh by Heat is occaſioned by divers

vers Expedients that Imagination repreſenteth to our Underſtanding, and through defect in not being able to chuſe that which is beſt, in reſpect of the promptitude incident to this Active Quality.

2. *Preſumption* and *Vanity* uſually concur in thoſe Tempers that are fit for Imagination and Memory: but Preſumption is more frequent in that of Imagination, and Vanity in that of Memory; and yet both are oppoſite to the

the Operations of Understanding and Judgment. For, the nature of Vanity is to esteem and value things by the Shew, the Lustre, the Beauty, and not by the Truth thereof; reputing Actions as they are performed with much greatness and ostentation, dispraising those that are done softly, coldly, quietly, and peaceably; as preferring Art before Nature, and enforced Wit before a natural one.

3. These Wits are also most

moſt commonly paid home with Smoke, Wind, exterior Decking, and falſe Coin, which they prefer before that which is perfect and good, praiſing more the Currentneſs than the interior Value thereof: wherefore they muſt be fed according to their Pallat; and Curioſity being commonly ingendred of Vanity, we muſt entertain and feaſt them with curious things, although never ſo unprofitable.

4. As for Preſumption, ſhe

ſhe cannot likewiſe ſympathize with Judgment; for ſhe makes Underſtanding prefer her own Sufficiency and Inventions before other Mens, believing nothing but that which ſhe underſtands, and holding that impoſſible ſhe underſtands not; framing all things according to her Belief and Opinion, without farther Examination thereof. And theſe are the Defects found in thoſe ſorts of Wits.

5. Thoſe whoſe Brains are

are too exceſſively ſubject to a watery and ſlimy Moiſtneſs, (there being another ſort that is Oylie and Subtile) do both quickly learn and forget, having their Senſes ſtupified, and their Motions dull and ſlow.

6. If the Brain be exceſſively moiſt and hot, their Conceits are groſs and ſhallow. If cold and dry, they mount higher than the courſe or ſtrength of Age permits; but the more we advance or aſcend herein, the more our Underſtanding becomes old and ruſty. For, that which makes our Wits active and ſpritely in our Youth, is Natural Heat, being then in its prime and force; which as we increaſe in Years, waxeth old and diminiſheth.

7. If

7. If the Brain be cold and moiſt, then the Underſtanding will be dull and ſlow. The nature of theſe Wits is to examine a Matter more by the Colour than the Cauſe, whereunto their Capacity cannot reach; to judge of Counſels by the Event, rather than by Reaſon; and not to lay hold of any part of a Buſineſs but the Skin or Husk, without examining the Dependence or Importance thereof, although it be far diſtant.

The Imbecility that *Ignorance* ingenders in our Wits, is of two ſorts.

1. The one is commonly attended by *Preſumption*, which makes us contemn and diſdain all that is propoſed to us; and this

this indeed is true Ignorance, (the Mother of Obſtinacy, Contention, and Contradiction) and is incapable to be either left or changed.

2. As for the other ſort of Ignorance, which is more ſimple and innocent, it is ſtill accompanied with Aſtoniſhment and Admiration; yet being flexible and tractable, it may be inſtructed and changed, uſing Reaſon with Authority, which is oftentimes very prevalent with ſuch Underſtandings.

A DIALOGUE BETWEEN A *LAWYER* AND *A Country-Gentleman*,

As they were Travelling into the Country.

Lawyer. MY old Acquaintance, you are very happily overtaken: I perceive you are

making haſte home, and that now Term is over, you are not much in love with *London*.

Country-Gent. Sir, you are in the right of it; but I perceive you are likewiſe guilty of the ſame fault, though *London* be the place where you reap four Harveſts every year: However, Sir, I am very glad I ſhall have your good Company the better part of the way; for indeed it is but melancholy travelling alone.

Lawyer. Sir, I wiſh I had known that you would have left *London* ſo ſoon, we would have ſet out from thence together. But now you put me in mind of Melancholy, methinks you are not Maſter of that chearful Diſpoſition you were

were wont to carry along with you. If you eſteem me worthy to know the occaſion of ſo unuſual a diſcompoſedneſs in you, it will not only be a means to ſhorten the Way, but I will aſſiſt you ſo far as to give you the beſt advice I can to take off the cauſe of your diſcontent.

Country Gent. Sir, I ſhould be very unkind to deny any thing to you, who have offered me your Advice and Aſſiſtance ſo freely: In ſhort, Sir, it is thus; I came from *London* (it is true), from the Term (it is certain true), from *London* and Term; true and certain in nothing but Expences in all things: Yet I would have you know, that it is neither

the Thunder-clap of diſſolving an Injunction, nor the Doomſday of a Decree, nor Counſellors Fees, nor Attorneys Bills, in a Language able to affright a Man out of his Wits, can deprive me of my wonted Mirth. It is ſomething nearer and dearer (my good Friend) that robs me of that Chear which uſed to lift me up unto the very Sphere where *Jove* himſelf ſits to bid all his Gueſts heartily welcome.

Lawyer. This ſeems ſomewhat ſtrange to me; yet I pray Sir proceed.

Country-Gent. I remember me, Sir, of Children, ſix Sons, and three Daughters, of whom I am the unhappy Father; in that beſides the Scars which my

my Unthriftineſs hath dinted upon their Fortunes, the Wounds of unequal Times, and a tempeſtuous Age approaching, are like to take away from them all hope of out-living the Low-water Ebb of the evil day: All means of thriving by honeſt Pains, Study, or Induſtry are bereft them: The Common upon which Induſtry ſhould depaſture is overlaid: Numerouſneſs ſpoils all, and Poverty ſells all at an under-value. In this caſe, Sir, what can be adviſed?

Lawyer. Sir, I have heedfully attended you in the delivery of your perplexed Thoughts, conceiving the care which you have of your Children, taking the true and even level of the

declenſion of Arts, the extent of Trades and Trading, the poverty of all Profeſſions, and the diſtemper not of ours only, but of all Chriſtian Climates at this preſent, tending rather to a more Contagion in the general Air, than a calmer Temperament, for ought as yet appeareth. As for the Stormineſs of the Sea of State, either Forreign or Domeſtick, let us leave the greater and leſſer Veſſels to be expoſed to it, unto the proper Pylates, Maſters, and Mariners, who have the Charge to attend the Line, or ply at the Tackle; we are but poor Paſſengers, and may aſſure our ſelves to partake in their boon Voyage, if they ſucceed well; as they may be certain

tain to ſuffer in the ſame Ship-wrack with us, if we miſcarry.

Country-Gent. Sir, as to general Affairs you have ſpoke well; but what ſay you as to my particular Caſe?

Lawyer. Sir, I am now coming to that; and let me beg your patience but a while, and I ſhall addreſs my ſelf to give you the beſt Advice I can touching the Preferment of your ſix Sons and three Daughters, in manner following.

It is true in moſt Gentlemen, and very likely in you as in others, living only upon the Revenue of Land, that the heighth of their Husbandry amounts to no more, than to clear the laſt half-years Booking, and borrowing at the Rent-day, that

their Credit may hold up, and keep Reputation till the next enſuing that again.

Country-Gent. What it is with other Gentlemen, I know not; but as to me, I do aſſure you, that you have hit the Nail on the Head.

Lawyer. Now, Sir, when you die, the eldeſt Son claims the Inheritance of what you leave, (it may be) thanks God and Nature for it, your ſelf leaſt of all, and your Fatherly Providence never a whit. If you take ſome courſe in your Life-time to make the reſt of your Children ſome ſmall Portions or Eſtates out of the whole of your Lands, it is ten to one but you deſtroy both him and them by that means.

Country-

Country-Gent. You ſeem to me to ſpeak very well to the matter; but pray give me your Reaſon for it.

Lawyer. Sir, I ſhall; it is this. The Heir commonly ſtrives to uphold the Reputation of his Anceſtors, and he abates nothing of his Fathers accuſtomed Expences, towards the raiſing thoſe Portions or Eſtates ſo deducted: And they, on the other ſide preſume ſo much upon the hope thereof, that no Profeſſion will fit them. To be a Miniſter, with them, is to be but a Pedant; a Lawyer, a Mercenary Fellow; a Shop-keeper, a Man ſubject to the moſt wonderful Crack, and a Creature whoſe Welfare depends upon his Wives well-

bearing and fair carriage. What is then to be done?

Country-Gent. I muſt confeſs, Sir, I cannot tell. I ſhall only make it my Requeſt to you, that you proceed, and give me the beſt Advice you can.

Lawyer. It would be wiſhed, ſeeing God and Nature hath provided for the Eldeſt, your younger Sons, and your Daughters eſpecially, being worſe able to ſhift, ſhould be by you provided for in the firſt place, while your Land is of Virgin-reputation, while it is chaſte and undiſhoneſted, by committing of ſingle Fornication with Country-Creditors, that trade without Sheets, that is by Pole-Deed, only for ſaving

ving of Coſts; or at leaſt, before it have defiled the Bed of its Reputation, by proſtituting it to the adulterous Embracings of a City-Scrivener; but eſpecially before it grow ſo impudent as to lie down in the Market-place, and ſuffer every Petty Clerk to bring its good Name upon Record, and charge it that it was taken in the very Fact between other Mens Sheets, as in this Statute, or in that Judgment; take heed of that, by any means: And be ſure to match your eldeſt Son when your Credit is cried up to the higheſt, while your Heir is yet in your power to diſpoſe of, and will bend to your will; before his Blood begin to feel the heat of any

Affections

Affections kindling about him. Put him off in his beſt Clothes, (I mean) in the Aſſurance of your Lands: Sell him at the higheſt rate: Then dicotomize the whole Portion of his Wife into ſeveral Shares between your other Children, not ſhare and ſhare like, but to each one according to their Defects: Let Impotency, Decrepitneſs, Ill-favouredneſs, and Incapacity, rob the other of ſo much Money, as they have done them of Comlineſs, Activity, Beauty, and Wit.

Then put them not into any Courſe of Living, according to any preſcript Order or Method of your own election; but according to their own Inclinations: ſeeing that by

Inſtinct

Inſtinct of Nature every one delighteth in that wherein he is like to be moſt excellent; and where delight and pleaſure is taken in any Study or Science whatſoever, it renders all Obſtacles that lie in the way to Perfection, of no difficulty.

Now you muſt take heed that you put off thoſe your Sons whom you find fit and addicted to be bred in the *Miniſtry*, or to the *Law*, or *Phyſick*, or *Trade*, that you place them out betimes, and before they take the Reins of too much Liberty at home; and when they be put forth, be careful that you call them not home ſpeedily to re-viſit you, for fear of neglecting their Studies.

Now

Now I ſhall give you ſome Directions how to breed your Son a Scholar; and then ſhew you the ways and means whereby your Sons may advance themſelves in the World, either as a *Miniſter*, a *Civil* or *Common Lawyer*, a *Phyſician*, a *Courtier*, a *Tradeſman*, a *Navigator*, a *Husbandman*, a *Soldier*: And then, if you ride not too faſt, I will give you ſome ſhort Directions for your three Daughters; and by that time (I believe) we ſhall arrive at our Journeys end.

Country Gent. Sir, I am ſo extreamly obliged to you for your Advice, that I ſhall not only ride your own Pace, but ſhall heedfully mind your Directions, that ſo I may not forget them hereafter. *Law-*

Lawyer. Very well, Sir; I ſhall endeavour to be as good as my word.

Directions for Breeding a Scholar.

AND there are three main things to be conſidered.

Firſt, His Education.

Secondly, His Maintenance.

Thirdly, His Advancement.

For his Education, the Free-Schools do generally afford ſome reaſonable Means in aid of young Scholars, for their Diet, Lodging, and Teaching, given to them by the Founders and Benefactors of ſuch Schools.

There

There be ſome of them of the Foundation of ſome Kings and Queens of this Nation; and they are commonly in the Gift of the King, or his Proveſt or Subſtitute in that behalf.

Others be of the Foundation of ſome Bodies or Societies Incorporate; and they be commonly in the Gift of ſuch Maſters, Wardens, and Aſſiſtants, or ſuch Oppoſers, Viſitants, or Committees of ſuch Bodies reſpectively as be appointed thereunto.

Others be of the Foundation of ſome Private Perſon; and they are for the moſt part in the Gift of the Executor, Heir, or Feoffee of ſuch Donor, according to the purport

of

of his Will, or Grant, or both. Of every of which ſeveral kinds reſpectively are,

1. The College at *Eaton*, near *Windſor*.

2. The College at *Wincheſter*.

3. The King's School at *Weſtminſter*.

4. The Merchant-Taylors School at *London*.

5. St. *Paul's* School at *London*, belonging to the *Mercers*.

6. The Free School at *Tunbridge*, belonging to the *Skinners* of *London*.

7. *Sutton's* Hoſpital, belonging to the Governors thereof.

8. St. *Bartholomew's*, belonging to the Preſident and Governors thereof.

And many other of the like nature. Be-

Beſides, Few or no Counties of this Kingdom are unfurniſh'd of ſuch Schools: And ſome have ſo many, that it is diſputable whether the Univerſities, with the Inns of Courts and Chancery, have where to receive them or no.

Some of ſuch Schools again have Scholarſhips belonging to them, in one of the Univerſities, or both, to which upon Election yearly they are removable. As for Example.

From *Eaton* they remove to *Kings-College* in *Cambridge*.

From *Weſtminſter* they remove to *Trinity-College* in *Cambridge*, or *Chriſts-Church* in *Oxon*.

From *Wincheſter*, to *New-College* in *Oxon*.

From

From *Merchant-Taylors* to *St. Johns* in *Oxon.*

And the like from many other Free-Schools in *England*, too tedious now to relate.

Some other Free-Schools have Penſions for Preferment of their Scholars, and for their Maintenance in the Univerſities.

Some Companies Incorporate, eſpecially in *London*, having no ſuch Proviſion in themſelves, do uſually out of the Stock of their Hall allow Maintenance in this kind.

Beſides, there are many other private Perſons who do voluntarily allow yearly Exhibitions of this nature.

Now if you would know how to find what is given to

any

any such Free-Schools, and in whose disposing they now be, you must search the Records in the Tower of *London*, till the End of *Richard* the Third, for Grants and Licence of *Mortmain*: I add, And in the Chappel of the *Rolls*, from thence to this present time, for the like.

For all Grants given by Will either of the King, Queen, or any other Subject, you may search the Register of the Prerogative Court.

But if you have not a conveniency of doing this, you may read Dr. *Willis* his *Synopsis*, where you may find an Account of all or most of the Grants that have been given by the King or Queen, or other

Perſons, ſince the Reformation.

Likewiſe you may find many ſuch Grants in ſeveral of our *Engliſh* Chronicles.

Now I ſhall give you ſome Helps for the diſcovery and attaining thereof.

Firſt, (if it may be) Procure a ſight of the Leiger-Books of ſuch as in whom the Diſpoſition of ſuch things reſteth; which they keep for their own uſe.

Secondly, Be acquainted with ſome of the Diſpoſers themſelves.

Thirdly, Take the Directions of the Maſter or Teacher of the Free-Schools.

Fourthly, Make your Intereſt with the Clerks or Regiſter

ſter of ſuch Societies as have the diſpoſing of any ſuch things.

Fifthly, Uſe means by Letters to Perſons powerful, and uſeful to ſuch Diſpoſers; for indeed it is not the ſound of a Great Mans Name to a Letter in theſe days, wherein they are grown ſo common and familiar to our Societies (of *London* eſpecially), can prevail ſo ſoon as the Letter ſubſcribed by the Lord Mayor, or ſome other eminent Officer of the City, on whoſe Commandment they be immediately ſubjugate.

Laſtly, If you uſe the means leaſt ſeen, moſt uſed, and beſt allowed, together with theſe for diſcovery and attaining any ſuch thing; it will not be beſides

beſides the purpoſe, as I take it.

Now ſuppoſe your Son is brought to the Univerſity, either by Election, or as a Penſioner.

If as a Penſioner, then the firſt thing you are to take care of, is, that he may live for the preſent upon your own Charge, until ſuch time as you procure him a Scholarſhip in the College where you beſtow him.

But if he come elected into one, then you are to conſider how to prepare a further addition of Maintenance to him.

Now to bring him into a Scholarſhip, the beſt way will be to place him with a Senior-Fellow as Tutor, though you allow

allow to ſome Junior-Fellow a certain Salary yearly for reading to him.

This Senior-Fellow (if the number of Places void will bear it) may nominate your Son for one in his own right; but if it will not bear it, he may call to his aid ſome and ſo many Suffrages of the reſt as with the ſpeaking Merits of your Son, may work your deſires.

Then how to procure a Penſion for additament of Means, the chief Skill is to find it out, it being either in the gift of ſome Body Incorporate, or ſome private Perſon, wherein the Diſcovery is to be made as aforeſaid.

If you ſue to a Company, con-

conſiſting of many Perſons, Tradeſmen, you muſt inquire who be the moſt eminent and the moſt leading Men amongſt them; and to them you muſt make your application.

For amongſt an Aſſiſtance of many, only two or three ſtrike the ſtroke, and hold all the reſt in a wonderful admiration of their extraordinary Endowments. And how to ſpeak ſenſibly to theſe two or three is no myſtery. You know they are faithful Fiduciaries in the Election, and therefore you muſt not preſume to offer any thing by any means; only you may deſire them to accept this poor Piece of Plate, with your Name and Arms upon it,

and bind you unto their Love in keeping the memory of it hereafter. Do but try them in this kind, and attend the Succeſs. I tell you this, with a fat Buck at the Renter-Wardens Feaſt, may come ſomewhat near the matter.

But for a Penſion to be obtained of a private Perſon, the way is not the ſame: It proceedeth of the Givers meer Charity, and muſt be taken by the Hand of a deſertful Receiver. Though withal it may ſometimes fall out, that Merit is made by Mediation, eſpecially of ſome ſuch Reverend Divine as he doth moſt reſpect and frequent; for other Letters can little prevail with ſuch Perſons. The

The beſt Art to diſcover a Man inclinable to allow ſuch a Penſion, is to examine how Wealth and Charity are equally mingled in him: And be ſure withal, that he be a Man of ſome reaſonable underſtanding in what he doth in this kind; for a Fools Penſion is like a new Faſhion, eagerly purſued in the beginning, but as ſcurvily left off in the proceeding.

Your next care is in due time to put on a Fellowſhip, when he ſhall put off his Scholarſhip, ſeeing his Scholarſhip keeps him company no farther than the Degree of a Maſter of Arts, and a quarter of a year

after in thoſe Colleges where the Scholarſhips are the longeſt lived; and in ſome not ſo long.

In ſome Colleges the Fellowſhip follows the Scholarſhip of courſe; and as one leaves him, the other entertains him: But in the moſt it is not ſo, but comes by Election; which Election paſſeth by the Maſter and Senior-Fellows, whereof every one doth name one, if the number to be Elected will bear it; if not, then they paſs by moſt Voices. Where note, That the Maſter hath a double Voice, and in ſome Places hath the Nomination of one, if there be two Places void; nay, if there be but one, at ſometimes.

In

In Colleges the Letters of Great Perſons, eſpecially the Lord Archbiſhop of *Canterbury*, the Lord Chancellor of *England*, or the Chancellor of the Univerſity, are of great prevalence.

Beſides, there are plentiful Degrees of Preferment likewiſe for Fellows in their Colleges, as Lecturer, Dean, Bowſer, Vice-Maſter, and Maſter. But for my part, I better like and commend thoſe, who when they find themſelves fit to put forth into the World, take the firſt Preferment that is beſtowed on them, rather than ſuch that live cloyſtered like Votaries, who have Sacraments to

fill up their Places, though it be but to keep out others; ſuch who uſe no Exerciſe but wiping the Duſt off from their Books, and have an excellent Activity in handling the Fox-tail; ſuch as hold no Honour like to *Supplicat Reverentii veſturis*; and to be Head-Bowſer of the College, as good as to be Chief Butler of *England*.

Theſe Preferments of the College, all but that of Maſter, come of courſe, by Order and Antiquity: Therefore no means but patient abiding is requiſite for the acquiring of them in due time.

And now I come to ſend your Son out of the Cloyſter into

into the Common-wealth, and to ſhew you how many ways of Advancement are open unto him abroad, with the means to diſcover and attain them.

The way to Promotion by the Miniſtry.

FIrſt, for his eaſe, let him look no further than next to hand, and inquire what Benefices belong to their own College, and are in the Gift of their Maſter and Senior-Fellows; as moſt Colleges have ſuch.

Then muſt he inquire which of thoſe Benefices are void at preſent, or whoſe Incumbent is not like to live long: And if he find any ſuch, then if he know not, after ſo long continuance among them, to ſpeak in his Senior's own Dialect, never let him travel three Miles from the Univerſity for me.

Or, ſecondly, he may inquire where Divine Service is read with Spectacles, or where the good old Man is lifted up into the Pulpit, or the like, and ſo make the beſt Intereſt for the Succeſſion that he can.

Where note, Many times a Fellow of the Houſe may hold ſuch

such a Benefice, together with his Fellowship, as a Pension, for increase of Livelihood; and such Ties as these are commonly the Bond of Matrimony, whereby they are so intirely wedded to their College.

Next, he must climb up to the Main-top of Speculation, there to discover what Benefices are empty abroad, where the Incumbent lives only upon the Alms of *Confectio Alchermes*, or where one is ready to take his rise out of Serge into Sattin, out of a Parsonage and Prebendary into a Deanery and Donative; by no means let him be idle or negligent in that case.

For Benefices abroad, they are either in the Gift of the King immediately, or in the Lord Chancellor or Lord Keeper for him;

Or else in some Archbishop or Bishop,

Some Dean and Chapter,

Some Body Incorporate,

Some Parish, or

Some Private Patron.

You shall find in the *Tower* a Collection of all the Patent-Rolls gathered, of all Presentations made by the King in those days, to any Church, Prebendary, or Chappel, in Right of the Crown, or otherwise, from the First of *Edward* the First, to the midst of *Edward* III.

The

The King himſelf only and immediately Preſenteth in His own Right to ſuch Benefices as belong to Him, and are above Twenty pounds Value in the Firſt-Fruits Books.

For attaining of any of which, I can adviſe you to no better way, than to learn the way to the Back-Stairs.

The Lord Chancellor preſents for the King to all ſuch Benefices as belong to His Majeſty, and are under Twenty pounds Value in the Firſt-Fruits Books.

Now to know which of theſe are full, and who are Incumbents

cumbents in any of these, you must search the First-Fruits Office, and get acquainted with the Clerk who writeth the Presentations, the Secretary of the Lord Chancellor.

Where note, That the King hath used very seldom to give any such Living in Reversion.

And the Lord Chancellor now living, his Care is so great in this, as in all Cases of Common Good, to provide for deserving Men, and cherish Industry in the growing Plants, that no one can offer unto him a Request of this kind, without trespass to his good Disposition.

In

In the next place, concerning Benefices in the Preſentation of any of the Lord Biſhops, Note, That moſt Biſhopricks in *England* have Preſentation to divers Benefices belonging to their Sees.

For the Number and preſent Eſtate of theſe, ſearch their own Leigers and their Regiſters; Enquire of their Auditors, and their Stewards of their Courts. And ſometimes you ſhall light upon ſome of their Books of this kind in the Hands of the Heirs or Executors of ſuch as have been in ſuch Offices under them.

He that is a Chaplain to ſuch

a Lord Biſhop, hath for the moſt part the beſt means of acceſs, and opportunity to attain to ſuch a Benefice.

The Commendation of ſuch a Great Perſonage as to whom this Patron oweth greateſt reſpect, may do him a great deal of kindneſs in this matter.

The like ways of diſcovery, and the like means, of any Benefice in the Preſentation of any Dean and Chapter, are to be uſed with them reſpectively as with the Biſhops.

With every Dean and Chapter are likewiſe divers Prebendaries, to be obtained of their Gift, after the ſame manner,

ner, and by the ſame means alſo.

The other Bodies Incorporate, beſides thoſe of the Dean and Chapter, have many of them (eſpecially of *London*, and ſome ſubordinate Societies thereof) Right of the Preſentation of divers Benefices.

Alſo ſome Pariſhes by Preſcription do preſent to their own Parochial Benefices; and many Patrons are content to preſent according to the approbation of the Pariſhioners, upon their hearing and allowing, and due exclamation of the Integrity of Life of ſuch Suitors, and no otherwiſe.

Divers

Divers Presidents and Governours of Hospitals have like Right of Presentation to Benefices as have other Bodies Incorporate; and the Means of Discovery and attaining are likewise the same.

In Parishes, and Companies of Tradesmen, some very few rule the Rost.

Your Alderman of the Ward, his Deputy, your Common-Council-men, yea, sometimes that very Epitomy of a Ward-moot-Inquest, that little busie Morsel of Justice, the Beadle of the Ward, will make a strong Party in the Election, if he be put to it. The Probationary

bationary Sermon that muſt be made upon ſuch Trial, before ſuch an Auditory, would be according to the Capacity in general, but more eſpecially according to the Humour and Inclination of thoſe whoſe Wits the reſt have in ſingular reverence; as Mr. *Francis Fiat*, a good underſtanding Fiſhmonger, &c. (I do aſſure you.) You may give the Stile of Right Worſhipful to them, though the beſt Man of the Company be but a Fiſhmonger, and his Judgment better in his own Trade, than in Divinity a great deal.

If your Son, upon his Trial, can but fit ther Palats ſmoothly, which is hard to do,

do, in regard of their hollow Mouths, let him be ſure, though he miſs the Benefice for want of Preparation, yet it is ten to one but they bring him in as a Lecturer, which is a thing they reverence far beyond the Parſon of the Pariſh, by many degrees.

Laſtly, For private Patrons, and the Benefices in their diſpoſal, ſearch the Biſhop's Regiſter for Inſtitution and Preſentation; the Arch Deacon's Regiſter, for the Induction; the Archbiſhop's Regiſter, if he be a Peculiar.

And now I can give you no other Rule of attaining the Benefice than this; That your Son

Son bring with him Integrity of Life, and Conformity of Behaviour, according to the Order of the Church eſtabliſhed amongſt us: And this ſhall make his way with the good and generous Patron. But for the other Patron, it makes no matter at all for Learning, and a very little for Manners, or whether he be a Man Conformable or no; truly he is indifferent, for his part, very indifferent.

To ſuch a Patron your Son muſt preſent himſelf thus, (if he mean to be preſented) according to preſent neceſſity: He muſt both ſpeak and prove himſelf a Man indeed, with good Gifts; for he ſhall have

to

to deal with a Patron of a quick Capacity, more dexterous in Apprehenſion than your Son or you can be in Delivery.

Be his Patron what he will, your comfort is, the Benefice muſt be filled, and that within a limited time: Howſoever, it is dangerous to attend the ending of the Day in this caſe; for ſeldom doth the Clerk of the Market get any thing by ſtanding too long, and above their accuſtomed Hour.

Lapſe by reaſon of Simony, and Lapſe for not Preſenting in due time, both offer Advancement to Learning; but the firſt is more immediately at hand,

hand, ready to diſcover; and the ſecond is excellent for finding out, much like unto a faithful Fiduciary or faſt Friend.

Now theſe Degrees of Riſing in the Miniſtry being made known unto you, I hope you will take care that your Son be induſtrious in putting them in practice.

Briefly, If all Church-Livings were equally diſtributed, there is not one of the Miniſtry, if he want not Learning or good Manners, that need want Maintenance, or a good Livelihood.

Here I could wiſh to God that it might pleaſe the Right Reverend

Reverend Fathers in God the Biſhops (who are the Fathers of the Church), that they would once in every of their times cauſe a true Catalogue of all the Benefices within their ſeveral Dioceſes, with the Names of all the Patrons thereof according to the laſt Preſentation, to be ſent into the Office of the Firſt-Fruits, for the better Information of all ſuch as deſerve, and would gladly attain to ſome means of Maintenance, which they may the better do by having recourſe thither, there to take notice of all things of this nature. For I know that many ſit down in their Wants, that could make good Intereſt to many private Patrons, only for lack

lack of knowledge of the ſame.

Note, That it is an uſual thing in private Patrons to grant Reverſion and Advowſon to ſuch Livings.

There is lately Printed a Book that gives you an account of all the Benefices in *England* Alphabetically, with the Value of each; but if it had the Name of the Patron of each Benefice inſerted in it, it would have been much more uſeful to Scholars.

And now I ſhall only mind you, that your Son (as ſoon as poſſible) be furniſhed with a good Library of Books: And let him not think that it is Money

Money ill-bestowed that is laid out in them; for his Diligence, Reading, and weighty Consideration of some excellent Authors, both Ancient and Modern, may be a great help and means towards his Promotion or Advancement in the Ministry.

The way to Promotion by the Civil Law.

FOR breeding of your Youth in the Civil Law there are two Colleges of especial note in our Universities; the one is *Trinity-hall* in *Cambridge*, the other is *New-College* in *Oxford*.

I remember me not of any Free-School in *England* that hath any Place appendant in *Trinity-Hall* in *Cambridge*: But in *Oxford* the Free-School in *Winchester* hath Claim both of Scholarſhips and Fellowſhips; the whole College conſiſting of very few other, as I take it.

It is to be confeſs'd, the Charge of Breeding a Man to the Civil Law is more expenſive, and the way more painful, and the Books of greater number and price than the Common-Law requireth: But after the Civil Lawyer is once grown to maturity, his way of Advancement is more beneficial, more certain, and more

eaſie to attain, than the Common Lawyers; and all becauſe their Number is leſs, their Learning more intricate, and they admit few or no Sollicitors to trample between them and the Client; ſo that the Fees come to them immediately, and with the more advantage.

The Preferments which a Civil Lawyer may arrive at, are theſe.

1. Chancellor to the Biſhop.
2. Arch-Deacon.
3. Commiſſary, where they have Commiſſaries officiate.
4. Judge and Surrogate.
5. Advocate for the King.
6. Maſter of the Chancery.

7. The King's Proctor.
8. Advocate, and Proctor at Large.

In theſe Courts following.

1. The Court of Delegates.
2. The Prerogative Court.
3. The Conſiſtory Court.
4. The Arches Court.
5. The Biſhops Courts.
6. The Arch-Deacons Courts.
7. Chancellors, Commiſſaries, and Officials Courts.
8. The Admiralty Court.

Formerly, the Countenance of ſome Biſhop, eſpecially of the Lord Archbiſhop, was very advantageous to an Advocate, and gave him Promotion as a Judge.

The Number neither of Doctors or Proctors are limited.

There is in *London*, near St. *Paul's* Church, a ſtately Houſe built, called by the Name of *Doctors-Commons*, where all or moſt of the Doctors have their Lodgings, together with other great Conveniences, in regard both of their Private Concerns, and their Publick Practice.

The

The way to Promotion by the Common Law.

FOR Breeding your Son at the Common Law, it is my Opinion, that in the firſt place you breed him up for ſome time in one of the Inns of Chancery, the better to prepare him for the Inns of Court. And this I eſteem to be the beſt way, ſeeing too much Liberty at firſt doth prove very fatal to many of the younger ſort.

I have obſerved and much

commend the Breeding alſo of ſome Common Lawyers after this kind: *viz.*

That when they are admitted firſt into one of the Inns of Chancery, they have withall been entred as Clerks in the Office of ſome Prothonotary of the Common-Pleas, to add the Skill of their Practice to their Speculation: And if a Student be thus bred, by his Foundation in the one, and Experience in the other, he ſhall with a great deal more eaſe than others attain to a capacity of Practiſing.

Beſides other ordinary Parts and Arts requiſite in a Common Lawyer, he ought to have

have Skill in all Courts of Record, that he may understand the Records thereof, and other ancient Presidents.

Likewise it will be necessary that he have some Reading in the Civil Law.

The Common Lawyer is to be bred only on the Purse, the Charge most at first: For after he hath spent some few years effectually, he may attain to the Employment of some private Friends, for advising with, and receiving Instructions from greater Council, may be a means to add to his Knowledge and Estate.

It is true, that I have known

ſome Attorneys and Solicitors put on a Counſellors Gown, without treading the ſame uſual Path to the Bar as aforeſaid: But indeed I never look upon them, but I think of the Taylor, who, in one of his Cuſtomers caſt Sutes, had thruſt himſelf in amongſt the Nobility at a Court-Maſque; when pulling out his Handkerchief, he let fall his Thimble, and was ſo diſcovered, and handled and dandled from Hand to Foot, till the Guard delivered him at the Great Chamber Door, and cried, *Farewell, good Feeble.*

If the Common Lawyer, by his Induſtry and diligent Study, come to be ſufficiently able in his Profeſſion, he may be

be ſure to want no Practice, and ſo conſequently no Profit.

It is many times a means of promoting young Council, to be either a Favourite, or of Kin, or to marry a Niece or other Relation to a Judge.

As Fellows of Colleges in the Univerſities get Penſions or Benefices in the Univerſities, to make an addition to their Livelihood; ſo Barriſters and Counſellors advance their Fortunes at the Inns of Court, either by keeping of,

1. Courts of Mannor.
2. Leets and Barrons.
3. Swain-Moots of Foreſts.
4. Stanaries.
5. Cinque Ports.

Otherwise by Places.

As, Judge of inferior Courts.
As, *London*, and other Corporations.
The *Virge* or *Marſhalſeys*.
The *Tower* of *London*.
St. Catherines near the *Tower*.
Burrough of *Southwark*.
The *Clink*.
St. Martins le Grand, and the like.

Otherwiſe by Office.

As, Recorder of *London*, or other Corporate Towns.
Feodary of ſome Counties.
The King's Council in the Marches of *Wales*, or at *York*, or Judge or Council

cil of ſome County Palatine; with many other the like.

The greater Places of Preferment for Common-Lawyers are, the Judges of *Weſtminſter*, and elſewhere.

The next are, all the ſeveral Officers of the Courts of *Weſtminſter*, and elſewhere. All which you may find ſet forth in a Book entituled, *Smith's Common-wealth of England*. And all theſe together afford ſufficient Maintenance for thouſands of Perſons, who may be here well provided for.

And now I muſt tell you, for the Encouragement of younger

younger Brothers, That there are many Menial Clerkſhips of large Exhibition, to be had under the Great Officers of this Land; as for Example.

Under the Lord Chancellor, Secretary for Chancery Buſineſs, and Spiritual Promotions, Commiſſion of the Peace, Injunctions, and the like.

Under the Lord Treaſurer; as, Secretaries for the Buſineſs of the Realm, and the Cuſtom-houſe; beſides the In-lets to many Preferments about the Cuſtoms, and Eſcheators Places.

Under the Chancellor of the Exchequer, and Principality of *Wales*,

Wales, and Dutchy of *Cornwal*, as, Seal-keeper, Secretary, and the like.

Under the Judges; as Marshal, Clerk of the Bails, and the like.

Under the Barrons of the *Exchequer*; as Examiner, Clerk of the Bails, and the like.

Under the King's Attorney-General; as, Clerk of the Patents, Clerk of the Confessions and Entries, Clerk of the References, Book-bearer, and the like.

Under the Sollicitor-General; as Clerk of the Patents, Book-bearer, and the like.

Besides

Besides many other Clerks under the White-Staves of the Court, and in the Counting-house, and many several Offices; all which, with many others I could name, are Places very beneficial and profitable.

But for the Clerkship of the King's Houshold, you may examine the Black Book in the *Exchequer*.

Now for your Method of Study in the Common Law, take Directions out of that Tractate which Mr. Justice *Dodridge* did [illegible] me Pen

I need not here put you in mind of furnishing your Son with a good Library of Law-Books; for they are such necessary Tools, as without which it is impossible for him to work, so as to gain Preferment by the Common Law.

The way to Promotion by Physick.

FOr Breeding up your Son to the Study of Physick, that he may gain the Reputation of a Learned and Eminent Physician, and that he may be had

had in ſingular reverence, and may become uſeful to Mankind: he is to take care, that he become Maſter of this Science, that he hath the *Greek* Tongue exactly; that he be Learned and Skilful in Philoſophy, and Hiſtory of all ſorts, eſpecially Natural; that he have knowledge of all Vegetatives and Minerals, and of whatſoever dwells within the Four Elements: Alſo, that he have knowledge in Aſtronomy and Aſtrology, *&c.*

Having theſe Qualifications, he may by his diligent Study and his own Induſtry advance himſelf.

First, It will not be amiſs that

that he gain acquaintance with Gallants and Gentlemen, that are given to hard Drinking, &c. for they are Patients at all times of the Year.

Secondly, He may get acquainted with Gentlewomen that would fain use the means to be pregnant.

Thirdly, Your Lascivious Lady, and your Man with the Peruque, may prove good Patients.

Fourthly, A Citizens Wife of a weak Stomach may prove the like.

Fifthly, Let him endeavour to be Physician to some old Usurer,

Usurer, or one that hath got a great Estate together unreasonably; for they fear nothing but Death, and will buy Life at any rate; for there is no like to an ill Conscience.

Sixthly, Let him get to be Physician to some Hospital.

Seventhly, He may get to be Physician to some Person of Honour, and that may be a means of raising him to the highest Preferment, which is to be Physician in Ordinary to the King or Queen.

Note, That it is impossible that your Son should attain to these Preferments, unless your Son be furnished with a good

Library of Books; without which it is impoſſible he may arrive at that Univerſal Learning that is neceſſary for him in that behalf.

Beſides theſe Eminent and Learned Phyſicians, there are another ſort which go by that Name, but indeed are no other than Quacks or Mountebanks, who are more beholden to Opinion than Learning, and for the moſt part better qualified in diſcourſing their Travels, than in diſcerning their Patients Maladies. This ſort of People do generally print Bills, and diſperſe them up and down, of the great Cures they have done in *Germany*, *France*, *Spain*, *Italy*, *Holland*, &c. and do make great

great boasts, that they infallibly cure the *French Pox*, all sorts of *Agues* and *Fevers*, the *Gout*, the *Stone*, the *Dropsie*, and indeed almost all sorts of Distempers; and by this means do deceive many of the ordinary People, and cheat them out of their Money, and many times out of their Lives.

Now a little to divert you, I will tell you an old Story, of a Papist in the days of Queen *Elizabeth*.

'At the beginning of the 'happy Reign of our late good 'Queen *Elizabeth*, divers Com-'missioners being authorized to 'inquire of, and to displace all 'such of the Clergy as would

'not

'conform to the Reformed
'Church; one amongſt others
'that was brought before them,
'being asked whether he would
'ſubſcribe or no, he denied
'it, and ſo conſequently was
'adjudged to loſe his Benefice,
'and to be deprived of his Fun-
'ction; whereupon, in a paſſi-
'on, he ſaid, *That if they* (mean-
'ing the Commiſſioners) *held*
'*this courſe, it would coſt many*
'*a Mans Life.* Upon which
'the Commiſſioners call'd him
'back again, and charged him
'that he had ſpoke Treaſona-
'ble and ſeditious Words, tend-
'ing to the raiſing of Rebelli-
'on, or ſome Tumult in the
'Land, for which he ſhould re-
'ceive the Reward of a Trai-
'tor. And being asked whe-
'ther

'ther he ſpoke thoſe words or 'no, he acknowledged it, and 'took upon him the juſtificati-'on thereof: *For*, ſaid he, *you* '*have taken from me my Living* '*and Profeſſion of the Miniſtry;* '*Scholarſhip is all my Portion,* '*and I have no other means now* '*left for my Maintenance, but to* '*turn Phyſician; and before I* '*ſhall be abſolute Maſter of that* '*Myſtery, God knows how many* '*Mens Lives it will coſt; for* '*few Phyſicians uſe to try Expe-*'*riments upon their own Bodies.*

And ſo much for the Phyſician.

The

The Courtier's way to Promotion.

BY the general and moſt ancient Rule of Court, if you would have him to be preferr'd to the King's Service in the end, and in the mean time to have ſufficient Means of Maintenance, place him with one of the White-Staves of the Houſhold.

By the more particular Rule, (if you can) put him into the Lord High-Steward's Service, who, amongſt the White-Staves, hath the cheefeſt Hand

Hand in preferring to any Office beneath Stairs.

If the High-Steward be full, ſeek to the Lord Chamberlain, who hath the chief Power to prefer to the Places above Stairs, and in the Wardrobe.

And if there be no entrance there, then ſeek to the Treaſurer of the Houſhold; and next, to the Controller, the Maſter of the Houſhold, the Cofferer, and the reſt of the Green-cloth.

The Maſter of the Horſe prefers to the Avennary, and other Clerkſhips, Offices, and Places about the Stable.

The Principal Secretary hath

a great hand in preferring to the Clerkſhips in the Office of the Signet; and the Lord Privy-Seal, into the Privy-Seal Office.

The Maſter of the Great Wardrobe, into the Clerkſhips and Offices there.

The Maſter of the Robes, the Maſter of the Jewel-houſe, the Keeper of the Privy-Purſe, the Maſter of the Toyls and Tents, with ſome other the like, are oftentimes a great means of preferring divers their Followers into the Service of the King, in divers beneficial Places and Clerkſhips, in their ſeveral Offices reſpectively.

The Lord Treaſurer without the Houſe prefers to His Majeſties Service in moſt Places in or about the Cuſtom-houſes, in all the Ports of *England.*

And beſides theſe, I find no means uſed of old for Preferment into the King's Service, for theſe kind of Places.

The Yeomen of the Guard were wont to come in for their Perſonage and Activity, by their Captains allowance.

And the Bed-Chamber-mens Servants were in way to be preferred for Pages of the Privy-Chamber, or Grooms, or placed

placed at the Back-Stairs, not of Right, but of Cuſtom.

For the Clerks of the Houſhold, they were wont anciently to riſe by certain Degrees, according to the preſcription of the Black Book; but how it is now, I know not.

For your better ſatisfaction of Court Offices, their Order, and Fee, ſearch the Black Book in the *Exchequer*, and in the Court. And for all Offices whatſoever under the King, throughout the whole Kingdom, either in Caſtle, Park, Chaſe, Court, or Houſe of the Kings, Royalty, or Place ſoever, with the then Fees of the ſame, I refer you to a

Book whereof many hundred Copies are extant, which was collected by the Lord Treasurer *Burleigh*, and by him delivered to the late Queen *Elizabeth* of famous Memory.

You may likewise find a good account of most of these Places in a Book lately written, intituled, *The Present State of England.*

The

The way to Promotion by Trade.

AND here the first Question is, to what Trade you will put your Son, and which is most worthy of choice.

For the Merchant, it requireth great Stock, great Experience in Foreign Estates, and great Hazard and Adventure at the best.

And this is not all; for it depends upon the Peace of our

State with Foreign Princes, especially those with whom we hold Natural Traffick, or who lye in our way, to intercept or hinder our Trade abroad.

Besides that, in time of War they can hold no certainty of dealing, or supplying their Factory in Parts beyond the Seas; Shipping is subject to be stopped, Mariners to be prest, and many other Inconveniencies attend them in such times, besides the Burthen of Customs and Impositions, which all States impose more or less. So that unless we have Peace with such Neighbours, there is little hope in that Profession, in the ordinary and lawful way of Trading.

Haply

Haply you will alledge, that ſome Merchants thrive well enough when the Wars moſt rage; and when the Stream of State is moſt troubled, ſome then hold it to be the beſt Fiſhing.

Sir, They that gain then, if they gain juſtifiably, gain not as Merchants, but as Men of War; which Occupation a Man may learn, without ſerving ſeven years Apprenticeſhip unto it.

And if they gain juſtifiably, as Merchants, it muſt be in ſome general Stock of a Society Incorporated, who have a Purſe to paſs to and fro with

a ſufficient Power in the moſt dangerous Times. And if ſuch Societies are tollerable at any time, it is at ſuch times. How they be otherwiſe allowable, I leave to conſideration.

As for the Shop-keeper, his Wellfare for the moſt part depends upon the Merchants Proſperity; for if the Merchant ſit ſtill, the moſt of them may ſhut up their Shop-windows.

Little Skill, Art, or Myſtery ſhall a Man learn in Shop-keeping A Man ſhall never in Foreign Parts, being put to his Shifts, out of his own Meridian, live by the Skill of Weighing and Meaſuring.

The

The moſt uſe or advantage he can make of it, is to Benefit between the Mart and the Market; than which nothing is more uncertain, ſeeing there is no true Judicial of the falling and riſing of Commodities, and the Caſualties that they are ſubject unto, (eſpecially in time of War.)

But you may take this for a general Rule, That thoſe Trades which ask moſt with an Apprentice, are uncertaineſt of Thriving, and require the greateſt Stocks to ſet up.

Amongſt Trades, (my opinion is) that thoſe are to be preferr'd which have in them

ſome Art, Craft, or Science, by which a Man may live, and be a welcome Gueſt to all Countries abroad, and have Employment in the moſt ſtormy times at home, when Merchants and Shop-keepers have but little to do; of which I ſhall give you an Inſtance of ſome.

1. An Apothecary.
2. A Druggiſt.
3. A Chyrurgeon.
4. A Lapidary.
5. A Jeweller.
6. A Printer.
7. An Ingraver in Stones and Metal.
8. A Carpenter, eſpecially a Ship-Carpenter.
9. A Maſon.
10. A Brick-layer.

11. A Smith of all ſorts.

12. A Watch, or Clock-maker.

13. A Planter and Gardiner of all ſorts.

14. An Engineer, or one that maketh ſeveral ſorts of Engines.

15. An Inſtrument-Maker for Navigation.

16. A Drainer of Grounds.

17. A Sail-maker.

18. A Maker of Cordage, Tackle, &c.

19. A Limner.

20. A Dyer.

21. A Taylor.

22. A Shoe-maker.

23. A Glover.

24. An Embroiderer.

25. An Upholſter.

26. A Hat-maker.

27. A Glaſier, and one that can Paint on Glaſs.
28. A Plumber.
29. A Joyner.
30. A Turner.

And indeed any Trade wherein there is any Science or Craft.

There are indeed ſome other Trades which are likewiſe beneficial and Profitable, and are properly called Houſewifes Trades, (as the Brewer, Baker, Cook, &c.) becauſe they be the Skill of Women as well as of Men, and common to both.

And now (by the way) I muſt tell you, that it is no matter of difficulty, burthen, or diſgrace, for a Shop-keeper, yea, a Merchant, or a Gentleman,

tleman, to have the Skill of ſome one of theſe Sciences or Crafts, beſides his Revenue or Profeſſion, to accompany him, what Fortune ſoever may carry him into Countries unknown: For, to my knowledge, a great Earl, lately of this Land, did think it no ſcorn to endeavour the attaining the Craft and Trade of a Farrier, wherein he grew excellent.

And when our Acquaintance took firſt Life with thoſe of the *Low-Countries*, upon a Treaty wherein our Ambaſſador ſtrove to ſet forth the Worthineſs of our King and Kingdom, with the native Commodities thereof; the *Dutch* (ignorantly conceiving that no Man could

could attain to Wealth without ſome good Occupation or Manufacture) ask'd him what Handicraft our King was brought up unto, or what Trade he had uſed, to get ſo much Wealth withal.

I admit, the Merchant-Royal, that comes to his Profeſſion by Travel and Factory, full Fraught and free Adventure, to be a Profeſſion worthy the ſeeking: But not the Hedge-creeper, that goes to ſeek Cuſtom from Shop to Shop, with a ſmall Parcel under his Arm; one that leaps from his Shop-board to the *Exchange*, and after that he is Fame-fallen and Credit-crack'd in two or three other Profeſſions, ſhall wriggle into

into this and that, and when he comes upon the *Exchange*, ſpends the whole Hour, whether is the more profitable Houſe-keeping, either with Powder'd Beef and Brewis, or with Freſh Beef and Pottage; though poſſibly the Black Pot at home be guilty of neither: and ſoon departs when the Bell rings, and his Guts rumble, both to one Tune, and the ſame purpoſe.

The Merchant-Royal might grow proſperous, were it not for ſuch poor, patching, interloping Lapwings, that have an Adventure of two Chalder of Coals at *Newcaſtle*, or as much Oyl at the *Greenland* Fiſhing as will ſerve two Coblers for the whole

whole Year enſuing. And another makes a great buſtle for as many Fox-skins as will Fur his *Long-lane* Gown when he is called upon the Livery.

The Shop-keepers are many of them very cleanly and neat Trades, and very gainful and profitable; as,

The Linen-Draper.
The Wollen-Draper.
The Mercer.
The Goldſmith.

With many others: Which Companies are all very Rich, and have very large Privileges.

Now for the better encouragement of Men of Trade, know, That in moſt Companies of Tradeſmen Incorporate, (eſpecially

ſpecially of *London*) there is Proviſion made, by divers Benefactors of their Societies, deceaſed, for the enabling and ſetting up of young Beginners, by Stocks of Money remaining in the Hands of ſome few of the chief of their Company: (How faithfully diſpoſed, I leave to their own conſideration) But ſurely the poorer ſort complain much of the Miſemployment of it generally.

There is but one little Crevice to peep in at their Dealings; and that is, between the Maſters Conſcience and the Clerks Connivance; which is ſo narrow, that you may ſooner diſcern the South Pole thorow the main Center, than diſcover their Myſtery. In-

Indeed in times paſt the Clerkſhip of the Company hath been beſtowed on ſome ancient decayed Member of the Company, for his Livelihood. But the Attorney and Scrivener, and ſome petty Clerks of the City, by the Letters of, &c. preoccupy thoſe Places.

And here I could wiſh, for righting of the Dead, and relieving of the poor Members of ſuch Companies, who are kept in ignorance, that ſome pains were taken in the Prerogative-Office, for the collecting of all Gifts of this nature, to be publick in Print, that the meaneſt might thereby be able to

to call their Grand Masters to an account, if they abuse the Trust in them reposited in that behalf.

The way to Promotion by Navigation.

NOW next to the Man of Trade, or rather equal with him, I must give the Navigator his due; for that his Profession is as full of Science, as useful to the Commonwealth, and as profitable to himself, as any Trade whatsoever.

1. If

1. If he attain the Skill of knowing and handling the Tackle.

2. The certain Art of his Compaſs.

3. The knowledge of Languages, and Diſpoſitions of Foreign Nations where he Travels and Trades; he may riſe from a Squabber to a Maſter, from a Maſter to a Captain, from a Captain to a General, honeſtly, and with good Reputation, in a ſhort time.

The Navigator his way of Advancement is by,

1. The Lords of His Majeſties Privy-Council.

2. The

2. The High-Admiral.

3. Commiſſioners of the King's Navy.

4. Chief Officers of the Navies of Societies Incorporate; as,

The *Eaſt-India* Company.

The *Turkey* Company.

The *African* Company, and the like.

5. Private Merchants, &c.

But if he get to be an Owner, he may Trade as free as any Perſon, either as a Man of War, or a Man of Trade and Commerce, which he pleaſeth.

But he muſt take heed that he do not intrench upon the Incorporated Companies; and in ſo doing, he cannot well do amiſs,

amiss, with God's assistance: he may live merrily and contentedly, be it but in Trading no otherwise than as Carrier of Home-Commodities, imported from one Port to another within the Kingdom.

The way to Promotion by Husbandry.

THE Husband-man may likewise, for the happy content of Life, and the honest Gain which it brings with it, be worthy to invite a good Man's Son to undergo the Profession.

Your

Your Son whom you intend for a Husband-man, muſt be of a Diſpoſition partly Genteil, and partly Ruſtick; they muſt be equally mixt in him: For if the Gentleman be predominant, his running Nag will out-run the Conſtable; his extraordinary Strong Beer will be too Head-ſtrong in the Office of Church-warden; and his well-mouth'd Dogs will make him out-mouth all the Veſtry.

But if the Clown be predominant, he will ſmell all Brown-bread and Garlick. Beſides, he muſt be of a harder temper than the reſt of his Brethren, becauſe the unhealthfulleſt

fulleſt Corners of the Kingdom are the moſt profitable for Farmers.

He muſt eſpecially aim at a Tenancy under the Crown, or
Some Biſhops See, or
Some Dean and Chapter, or
Some College, or
Some Company, or
Some Hoſpital, or
Some other Body Incorporate; where the Auditor or Receiver muſt be his beſt Intelligencer and Director.

Young Unthrifts acquaintance, when they firſt arrive at the Age of One and twenty; and good old conformable Landlords, that hold it a deadly Sin to raiſe the Rents of their

their Grandfathers, will be beneficial to him.

The Soldiers way to Promotion.

AND here the Queſtion is in the firſt place, Whether the better way of thriving is to be a Sea-Soldier or a Land-Soldier?

And truly it is my Opinion, the better way of thriving is to be a Sea-Soldier in this Kingdom of *England*, being an Iſland; for that he is more uſeful to his Country.

More Learning is required to be a Sea-Soldier, than a Land-Soldier.

A Sea-Soldier is certain of Victuals and Wages, where the Land-Soldiers Pay will hardly find him Suſtenance.

A Sea-Soldier may now and then chance to have a Snap at a Booty or a Prize, which may in an Inſtant make him a Fortune for ever; when the Land-Soldier may in an Age come to the Ranſacking of a poor Fiſher-Town at moſt.

More Valour is required in a Sea-Soldier than a Land-Soldier, becauſe the extremity of the Place requires it. The

The Sea-Captain is expos'd to as much danger during the whole Fight, as the pooreſt Man in the Ship; where the Land-Captain uſeth but to offer his Men in the Face of the Enemy, and then retreateth.

The way to riſe to Preferment at Sea, is by the Admirals Countenance, or the Vice-Admirals, in the King's Service.

Or in other Service, by the Favour of great-traded Merchants, and eſpecially of your Bodies Incorporate, and their Chief Officers; and more eſpecially their Preſident and Treaſurer for the time being.

His Breeding is a matter of more moment than his Age regardeth.

1. If he be true Bred, he ſhould firſt be made a perfect Navigator, able to direct the Steerage of their Courſe, able to know their Tackle, and appoint every Sailor to his Charge.

2. He ſhould know what number of Sailors, what Ordnance, and what Munition, ſhould be requiſite for a Ship of ſuch a Burthen.

3. He ſhould be a skilful Cannoneer, and able to direct the Gunner, to know what quantity

quantity of Powder a Piece of ſuch a Bore and Depth requireth, and of what weight the Bullet ſhould be where ſuch a quantity of Powder is uſed; whether the Piece be ſound or Honey-comb'd.

4. He ſhould be able to know and direct what quantity of Victuals ſhould be required for ſo many Men, for ſuch a Voyage; and what quantity of Powder and Shot.

5. He ought to overſee and direct the Purſer and Steward in the Expence of their Victuals, without profuſeneſs or too much parcimony.

6. He ſhould be skilful in

all manner of Fire-work, and fitting Engines for Sea-Fight.

Briefly, He ſhould be ſo compleat, as that none ſhould be able to teach him in his Place, and be skilful to control every one elſe in their Places. He ſhould be courteous and loving to his Men. Above all things, he ſhould be zealous of the Honour of God, and ſee that Divine Service be duly read on Board, Morning and Evening; and that Swearing be ſeverely puniſh'd.

A Sea-Captain is not a Place for a young Man to leap into inſtantly and immediately, out of a Ladies Uſherſhip, a Great Mans Bedchamber, or a *Littleton's* Diſcipleſhip. It

It is not your Feather'd Gallant of the Court, nor your Tavern-Roarer of the City, that becomes this Place, unleſs he have the Qualifications before-mentioned.

For the Relief of maimed Mariners, I do not know of any other Charity than that of the Cheſt at *Chatham*, erected by Sir *John Hawkins* Knight, ſometime Treaſurer of the Navy to the late Queen *Elizabeth*, wherein it was provided, That there ſhould be a deduction of Six pence *per* Month out of every Man and Boys Wages, in every Voyage, towards their Relief; which I hope is not only collected,

but employed to the uſe aforeſaid.

Now for the Land-Soldier, if he thinks to thrive, and riſe by Degrees of Service, from a Common Soldier to a Captain, in this Age, (alas!) he is much deceived.

That Cuſtom is obſolete, and grown out of uſe; let him do what he can in Land-Service, he ſhall hardly riſe by his ſingle Merit; His Happineſs ſhall be, but to fill his hungry Belly, and ſatiate himſelf upon a Pay-day.

But if he be akin or a Favourite to ſome Great Officer, he may carry the Colours the firſt day,

day, be a Lieutenant the ſecond, and a Captain before he knows how many days goes to a week, in their Regiment.

But if your Son hath no Friend or Kindred to raiſe him; I do aſſure you there is no Law that I know of againſt Buying and ſelling of Places.

The Land-Service where a Man may learn moſt Experience of War-Diſcipline, is in the *Low-Countries*, by reaſon of the long Exerciſe they have had in War, and the variety of Stratagems uſed there.

Beyond that, Northward, the Service is both more unprofitable and more dangerous, and

leſs Experience to be there Learned.

The more your Son turns his Face to the South, the more profitable the Land-Service is.

Now the Places of Relief for old Soldiers, that have ſpent moſt of their time in the Wars, are as followeth.

1. A Poor Knights Place at *Windſor*, if the Herald report him a Gentleman, and the Knights of the Honourable Order of the Garter will accept him.

2. A Brother of *Sutton's* Hoſpital, if he can make Friends to the Feoffees or Governors thereof.

3. A

3. A Penſioner of the County, if the Juſtice find him worthy, and that he was preſt forth of the ſaid County.

4. *St. Thomas's* Hoſpital in *Southwark*, and *St. Bartholomew's* Hoſpital in *Smithfield*, for the Cure of their Wounds, or other Diſtempers.

There hath been anciently other Places of Relief; but not now in uſe.

Thus, Sir, you ſee here is Preferment enough for your Six Sons, though you beſtow every one upon a ſeveral Profeſſion: only take this general Rule for all, *viz.*

To

To what Courſe ſoever your Sons ſhall betake them, be ſure that they all have Grammar-Learning at the leaſt; ſo ſhall they be able to receive and retain the Impreſſion of any of the ſaid Profeſſions: and otherwiſe ſhall ſcarce poſſibly become Maſters of the ſame, or any one of them: Or if they do, it will be with more than ordinary Pains and Difficulty.

Country-Gent. Sir, I have heedfully attended you; and you have given me a great deal of ſatisfaction concerning the diſpoſal of my Six Sons: I ſhall only beg, that you would be mindful of my Three Daughters.

Lawyer.

Lawyer. Sir, I do not forget them; but you muſt excuſe me if I be very brief in giving you my Directions concerning them; for I am almoſt at my Journeys end.

Country-Gent. Sir, I have no reaſon to be angry with you, much leſs to preſs you beyond your own Conveniency.

Lawyer. Sir, you are extremely civil. I now proceed to give you my Directions concerning your Daughters.

Directions how Young Maidens may come to Preferment, and get good Husbands.

FOr their Portions, I have ſhewed you when and how to raiſe them; that is, by the Marriage of your eldeſt Son, or out of that part of your Perſonal Eſtate which you may ſpare without prejudice to your ſelf.

For their Breeding, let it be like to the *Dutch*-Womens Clothing,

thing, tending only to Profit and Comlineſs.

It is no great matter whether they have a *French* Dancing-Maſter, a *French* Tutor, or a *French* Taylor; let their Garb be neat, decent, and cleanly.

Neither will it be worth their while to learn to work curious *French* Points, *&c.* but let them learn Plain-works of all ſorts.

Inſtead of learning to Sing, or Play on the Baſe or Trebble Viol, the Cittern, Harpſechord, or any other ſort of Muſick, let them learn the Art of Preſerving, Conſerving, or Diſtilling,

ling, Cookery, Laundery, or the like: And in ſtead of reading Romances, as *Caſſandra*, Sir *Philip Sidney's Arcadia*, *Clelia*, *Partheniſſa*, and the like; let them read Books of Houſwifery, as, *The Queens Cloſet*, *The Accompliſh'd Ladies Delight*, *The Complete Servant-Maid*, and the like.

Let Perſons of Honour glory in their Skill in Muſick, their Poſture of their Bodies, their Knowledge in Languages, their Greatneſs and Freedom of their Spirits; or in the Arts of Painting and Patching, to allure young Gallants. It is not at all convenient to breed up Privaie Gentlemens Daughters in that way.

If the Mother be a good Houſewife, and Religiouſly diſpoſed, let her have the bringing up of one of them; but place the other two out betimes, before they can judge of a good Manly Leg.

The one in the Houſe of ſome good Merchant, or Citizen, of Civil and Religious Government.

The other in the Houſe of ſome able Lawyer or Judge, or ſome Juſtice of Peace, or Country-Gentleman, where the Serving man is not too predominant.

In moſt of theſe ſhe may learn

learn to improve her Skill in Seamstry and Laundery, and in Preserving, Conserving, and Distilling, Cookery, &c. And this may be a means to secure her from all evil Company, and unfitting Liberty, which are the overthrow of too many of their Sex.

There is another way of Breeding up young Maidens, by putting them out to Trades, either in the *Old* or *New Exchange*, *St. Martins le Grand*, *Exeter Exchange*, *St. Bartholomews*, and many other Places in the City: But many of them get such a Crick with carrying the Band-box under their Apron to Gentlemens Chambers, that in the end it is hardly

hardly diſtinguiſhed, whether it be their Belly or their Band-box that maketh ſuch a goodly ſhew.

And though many of theſe, who are civil and vertuous Maidens, come to good Preferment, and get good Huſbands; yet in a Trade where a Woman is ſole Chapman, ſhe claims ſuch a Preheminence, that ſhe will hardly be brought to give him an account of her Dealings, either by Retale or Wholeſale.

Now your Daughter who is placed out with a Merchant, or other Eminent Citizen, may come to Preferment, and get a good Husband, by Matching with

with the Merchants Factor, or Citizens Man, when he comes out of his time; for they are generally Persons well educated, and of a competent Fortune, and in some time arrive at very considerable Estates.

For the other, who is placed with a Judge, Lawyer, or Justice of Peace, she may come to Preferment, and get a good Husband, by Matching with one of their Clerks, who are generally Gentlemens Sons, and not ordinary Serving-men, but are bred Clerks, and by serving them, do many times advance their Fortunes, and arrive at great Estates.

Now for your Daughter which

which is at home, ſhe may come to Preferment, and get a good Husband, by Matching with ſome good Yeomans eldeſt Son, whoſe Father will be glad to crown his Frugality with an Alliance of ſuch an Houſe of Gentry: And the young Man's Fingers will itch to be nibling at Silk, and to ſit at Table, and to be carv'd to by Mrs. *Dorothy*; it will make him, and the good old Woman his Mother, to paſs by all reſpect of Portion.

The

The Qualifications that are Neceſſary for Young Gentlewomen and Ladies who intend to raiſe their Fortunes by Court-Preferments, are ſuch as theſe.

FIrſt, Their Civility; and that chiefly conſiſts in Two Points, whereby it makes them Complete and Accompliſhed.

The

The one, a Decency, or Gracefulneſs, whereunto, with their beſt Endeavours, they muſt pertinently ſtrive to conform themſelves.

The other is a pleaſing Affability, which makes them not only have acceſs and welcom to all thoſe whom they would frequent, but alſo inwardly incites and animates others both to crave their Company, and deſire their Familiarity and Converſation.

This Decency or Gracefulneſs looks three ways: to wit, to their *Speech*, *Countenance*, and *Apparel*.

In

In their Speech their Voice muſt be clear, not harſh, and yet neither too ſhrill nor too low; and not ſtammering, but ſmooth and diſtinct: Their Terms and Phraſes muſt be *Modeſt*, *Significant*, *Intelligent*, and *Plain*, and yet neither baſe nor affected, but ſtill pertinent and proper to the Matters they confer of.

In their Countenance the Air of their Viſage muſt be *pleaſing*, *gracious*, and *modeſt*; not affected or conſtrained, but without the leaſt ſhadow of ridiculous Poſtures or Smiles: Their Carriage and Comportment of the Body muſt be free from all *mimick* or peeviſh Geſtures;

ſtures; and in all their uſual actions, as in *Eating, Drinking, Exerciſe, Paſtime,* or the like, they muſt be modeſt, and ſtill follow that which is generally applauded of thoſe with whom they converſe.

In their *Apparel* they muſt be Decent, and not Prodigal or Superfluous; and the Faſhion thereof muſt correſpond with the Time, without too much affecting with the New, or being wedded to the Old. But herein to be the better ordered and inſtructed, they muſt conſider the Apparel and Faſhion worn by thoſe who in Court are reputed both Wiſe and Graceful, to the end they may ſympathize with them in

the Fashion of their Apparel, and so (as near as they may) both reform and conform themselves to their Imitation.

Secondly, Their *Affability* consists chiefly in knowing how to salute and receive Persons respectively, and to entertain them courteously; how to meet, honour, and intitle them: In a word, by exteriour Demonstration of Affection, and by assuring them of their Courtesie and Good-will, and with many alluring Gestures and Complements, giving them all approbation and confidence to speak freely to them.

Neither is it sufficient to satisfie Mens Conceits, and only

only to make them believe they love them, and that they bear them much Affection, and eagerly and earneſtly deſire to ſerve and aſſiſt them: but they muſt endeavour with a pleaſing Countenance, yea, with an agreeable Reception, not only to entice, but to allure them to haunt and frequent their Company.

And having thus prevailed with them, and drawn them to their Deſires, they muſt give ear and hearken to them with all demonſtration both of Content and Patience; for they that will not be attentive, are never affable; neither likewiſe are they who interrupt or contradict others in their Di-

ſcourſe, or (which is worſe) who foreſtall or foretell what they would ſay: it falling out often, that they make themſelves both ridiculous and confounded together, with their loſs of Breath and Time, finding themſelves many times in their own erroneous Opinions fartheſt off from that which another intends to ſay. Beſides, to interrupt or diſtract the Conceptions of him that ſpeaks, or not to liſten to him, is both an Offence and Injury, as alſo a true Teſtimony of Contempt and Diſdain.

But they ſhall principally teſtifie their Attention, in anſwering pertinently, and with Judgment and Pleaſantneſs; in avoiding,

avoiding, as much as poſſibly they may, all harſhneſs and ſharp Replies: which in thoſe who ſpeak to them will ſpeedily ingender a hope that they may eaſily have acceſs to them, and converſe with them as often as they pleaſe. Yet although this facility and diſpoſition to underſtand and anſwer, be neceſſary to all ſorts of People, as alſo to all Replies; yet it is more befitting and beſeeming thoſe of the higheſt Rank, who communicate of great Affairs; for their Inferiours believing, that thoſe who uſe theſe pleaſing Reſpects and Complements, do as it were make themſelves their Equals, are thereby induced and aſſured, that they need not fear fully

to open and discover to them their Thoughts and Designs, as if it were to their Friends: So that they may affirm, that in a moment they keep the Keys of Mens Hearts.

Nevertheless, though this Affability be accompanied with a pleasing Behaviour and Carriage, yet it is not therefore to infer, that it must not be waited on with that Decency and Grandeur which is answerable to their Sex and Condition.

Thirdly, Complements likewise claim a great part and share in Affability, and are defined to be a brief Expression of Love, a Declaration or Demonstration of Honour, and an Obligation

Obligation to thoſe whom we deſire ſhould believe they are exceedingly reſpected and beloved of us with a reciprocal Affection.

The manner of this Office or Complement (as of all other Matters) hath both its Medium and Extremes: It is therefore neceſſary they conſider of the Circumſtances, Perſon, Place, Time, Matter, and Cauſe, why and wherein this Phraſe of Speech is fitteſt for Perſons of the higheſt or loweſt Rank, or Perſons of equal Quality; or when there is no farther need than to teſtifie a ſimple or ſmall Good-will; or contrariwiſe, when we ought to expreſs or dilate a deeper Reſpect and Obligation.

But above all, they muſt be careful not ſo much to affect lofty Words, as that they engage themſelves in any impertinent or improper Terms, or in any unfit or far-fetch'd Replies; but that to their Familiars they muſt uſe common Phraſes, and not thoſe that are affected or ſtrained. In a word, here their Tongue and their Judgment muſt march hand in hand as Equals, and they muſt ſtill accompany their Diſcourſe with Geſtures, Countenances, and other exterior Behaviour, which may expreſs the like Affection and Deſires.

Amongſt which, they muſt make uſe of thoſe Compliments

ments that are fit and proper for the purpoſe, and that are more apparent and known of them to whom they will perform them.

And if they have formerly received any Teſtimony of his Affection, either in that he hath performed ſome Friendly Offices, or that he hath teſtified or expreſſed ſo much in his Speeches, they muſt often remember it to him, and attribute it to his kind Nature, full of Affection and Courteſie; The which he will the ſooner believe, becauſe every one being deceived with the Love of himſelf, very eaſily perſuades himſelf thereof, and rejoyceth that another believes he poſſeſſeth

those Perfections and Qualities that may make him pleased, esteemed, and beloved.

And this means being practised with Art and Discretion, hath a certain secret and hidden Power, to move and dispose their Understandings to believe those who make use thereof.

Fourthly, Readiness to perform a Kindness or Good Office to another, is very requisite for a Courtier, at least in her who desires to be seen and bid welcome in good Company. It contains the principal Effects of Good-will and Friendship, that is to say, to pleasure others, and to acknowledge it having received

received the like from others.

Good Offices performed are the Cement of Humane Society, and the Fetters and Manacles wherewith we may enchain and captivate others, (especially at Court) where the Interest and Performance thereof is the Twist or Cord that conjoyns or combines so many one towards another; yea, though for the most part they are drawn thereunto with different and contrary Affections.

But the chiefest matter is, that they prosecute it in that manner that it may be agreeable and pleasing to him that receives it; there being many occasions

occaſions wherein when we think to pleaſe, we diſpleaſe: And this falls out through our own fault, in not knowing the Deſires and Inclinations of him to whom we would do good.

The fifth and laſt thing I ſhall mind you of, is, to underſtand a Courteſie or Favour done you; which conſiſts in the orderly receiving and remembring thereof, as alſo in knowing worthily both how and when to requite it.

The Favour or Courteſie done muſt be graciouſly received, with amiable Speeches, and a ſmiling Countenance.

As for the remembrance thereof,

thereof, we muſt expreſs and teſtifie it in revealing the Content we have received, not only in praiſing and cheriſhing it, but alſo in applauding and extolling the Perſon from whom we receive the Kindneſs.

And in regard of Recompence or Requital, it muſt bear proportion and relation to the Benefit we have received, and to the Perſons and Means we have to acknowledge it.

Thus, Sir, I have given you a ſhort Account how you may diſpoſe of your Three Daughters in ſuch a manner as that they may live happily and well with that ſmall Portion you can give them.

Whether

Whether you do approve of theſe Directions or no, I know not; but I am prevented from farther Proceeding, being juſt now arrived at my Journeys end.

Country-Gent. Sir, I do not only approve of them, but I do aſſure you, that you have given me a great deal of eaſe and ſatisfaction to my troubled and perplexed Mind: And I do not intend only to make uſe of your Directions my ſelf, but to communicate them in ſuch a manner that they may be uſeful and beneficial to others, as well as my ſelf.

Lawyer. As to that, you may

may do what you pleaſe; I have given you my Opinion freely and bluntly; and ſo I take my leave. Sir, your Servant.

Country-Gent. Your Servant, good Sir.

FINIS.

A

LETTER

From the

LAWYER

To the

COUNTRY-GENTLEMAN.

SIR,

UNderſtanding that you are going to make publick the late Diſcourſe we had together on the Road, I wiſh I had received notice of it ſooner,

ſooner, that ſo I might have ſent you ſome larger Directions: But ſeeing it is now too late, and your Book almoſt Printed, I deſire you may publiſh the enſuing Letter, that ſo not only your own Children, but others, may endeavour to eſchew and avoid theſe three things, Importunity, Lying, and Vanity, in their Converſation and Diſcourſe.

1. Importunity; in ſpeaking nothing cholerickly, or impertinently; not to repeat often one and the ſame thing; and not to ſpeak whilſt another is in ſpeaking.

2. As for Lies, they are differently conſidered, either according

cording to his Reputation that delivers them: And if he believe what he ſpeaks, and that he may not be termed a Liar, nevertheleſs he commits a Fault, to aſſure a thing which he knows not; and the *ingenious honeſt Man*, although never ſo well reputed, ſhall do wiſely in this reſpect to be ſilent. But if he that ſpeaks believe it to be otherwiſe than he ſpeaks, he is then a true Liar, and (according to his deſert) is commonly little eſteemed or regarded: For, in effect, it is to ruine and betray Commerce betwixt Man and Man, which cannot continue or ſubſiſt, except by the belief we have one of the other; and there is no greater Weakneſs and Folly, than

than to contradict and belie his own Knowledge.

Wherein we must consider Lying according to the Subject whereof we speak; as, if we speak of our selves, or others.

To speak of our selves, for our own Profit, we shall be held not only vain, but Liars: and as Lying makes us odious, so doth Vanity ridiculous.

Speaking of others, we must be careful not to speak to their prejudce or disadvantage; for if herein Truth be odious, Lying must needs be far more, as being commonly accompanied with Malice; and nevertheless in the Companies we frequent are

are commonly Back-biters, and thoſe who to ſeem wiſer than their Fellows, willingly reprove and blame them; where contrariwiſe we ſhould aim rather to praiſe than diſpraiſe them.

For if he of whom we ſpeak be our Inferior or Equal in that whereof we praiſe him, we make him not only to be praiſed and applauded of others, but alſo teach them who know us to be their Superiors or Equals, to praiſe and applaud us.

Or, if he be known to be more careful & ſufficient than our ſelves, in blaming him we make our ſelves ſimple and ridiculous;

diculous; yea, we thereby diſparage our ſelves, becauſe, being leſs than thoſe we diſpraiſe, we make our ſelves thereby the leſs worthy to be praiſed.

It is better to ſpeak to the profit than prejudice of another; for although it be imputed to Flattery to ſpeak much in commendation of a Man, yet I hold it is to extend Flattery very far, to term thoſe Phraſes Flatteries. I muſt confeſs, I hold thoſe inexcuſable that praiſe a Man with an intent to deceive him: But when we praiſe a Man only to ſooth and content him, without any other wicked Deſign; or to eſchew any Evil; or for ſome Good we may hope for. without

out prejudicing another Man; this Flattery is more excuſable in Mens Converſations.

In which reſpect we muſt conſider of *Lies* according to the Intent of the *Liar*: for when he lies only for Paſtime and Sport, that is fitter rather for a Fool than a Gentleman of Reputation and Honour. Or if he lie to offend a Man, we muſt not conſider whether he reap Benefit or no thereby; for Lying being offenſive to a Man, he muſt fly and avoid it that intends to frequent good Company.

3. Vanity is the other Vice that we muſt fly in our Converſation and Diſcourſe; and in

in that we muſt avoid Vain Boaſting and Preſumption: for it is very ridiculous to boaſt of that which we never have performed. But if he boaſt of that which he hath performed, it renders him not to be very *diſcreet* and *witty*; for in ſtead of reaping Praiſe, he purchaſeth himſelf Diſpraiſe; for thoſe Praiſes that proceed from our own Tongues can never be taken in very good part. Wherefore when we ſpeak of our ſelves, it muſt be with much Retention and Modeſty: it being no leſs fault in a Man to boaſt, than to blame himſelf.

Sir, I am yours,

Novemb. 10.
1681. S. Y.

FINIS.

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